

the Alliance Witness

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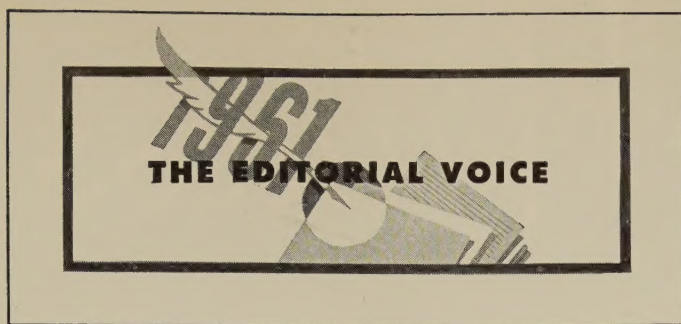


C. WILLIAMS

THE ALAMO, SAN ANTONIO, TEX.

In this issue

OR AM I CONFUSED? By Don W. Hillis
A NEW ALLIANCE MISSION FIELD—BRAZIL



LEADERS AND FOLLOWERS

When our Lord called all of us sheep He told us that we should be followers, and when Peter called some of us shepherds he indicated that there should be among us leaders as well as followers.

Human nature being what it is, the need for leadership is imperative. Let five men be cast adrift in a lifeboat and immediately one of them assumes command. No plebiscite is necessary. Four of the men will know by a kind of intuition who the strong, wise man is, and without any formality he will take charge of things and become the leader.

Every disaster, every fire, every flood elects its own leaders. At such times the people listen without question to the man who has the presence of mind and the boldness to take command. In retrospect the weaker ones may find fault, but they were glad enough for the leadership when the crisis was on.

Among Christians too there are leaders and followers. The followers may resent the leader, but they need him nevertheless, and follow him too, even if a little sulkily sometimes.

The ideal would be that the sheep follow none but the Chief Shepherd and ignore all other leaders; and occasionally indeed an individualist is found who insists that he follows only the Lord and stubbornly refuses to listen to human teachers or to take part in the activities of the Christian community. While we respect the right of such a man to his own convictions, it must be said nevertheless that he is bound to be and to remain weak and fruitless. By detaching himself from the flock of the Lord he misses the green pastures and the still waters.

In the church of God there must be leaders; but the leader must also be a follower. Paul gave us the pattern when he exhorted the Corinthians, "Be ye followers of me, even as I also am of Christ" (1 Ep. 11:1). To follow a leader who is faithfully following the Lord is to follow the Lord; to follow one who is not a follower of Christ is to end in disaster.

But how can we be sure? How can we know whom to trust? To the law and to the testimony! If the teacher speaks not according to God's Word there is no light in him. To follow a religious leader for his eloquence or his attractive personality is to travel on a very dangerous path. Many have done it to their everlasting sorrow and loss.

The true and safe leader is likely to be the one who has no desire to lead but is forced into a position of leadership by the inward pressure of the Spirit and the press of the external situation. Such were Moses, David and the Old Testament prophets; and I think there was hardly a great Christian leader from Paul to this present day but was drafted by the Holy Spirit for the task and commissioned by the Lord of the Church to fill a position he had little natural heart for.

I believe that it might be accepted as a fairly reliable rule of thumb that the man who is ambitious to lead is disqualified as a leader. The Church of the First-born is no place for the demagogue or the petty religious dictator. The true leader will have no wish to lord it over God's heritage, but will be humble, gentle, self-sacrificing and altogether as ready to follow as to lead when the Spirit makes it plain to him that a wiser and more gifted man than himself has appeared.

It is undoubtedly true, as I have said so often, that the church is languishing not for leaders but for the right kind of leaders; for the wrong kind is worse than none at all. Better stand still than to follow a blind man over a precipice. History will show that the church has prospered most when blessed with strong leaders and suffered the greatest decline when her leaders were weak and time serving. The sheep rarely go much farther than the shepherd.

That is why unqualified democracy is not good for a church unless every voting member is full of the Holy Spirit and wisdom. To put the work of the church in the hands of the group is to exchange one leader for many; and if the group is composed of carnal professors it is to exchange one weak leader for a number of bad ones. One hundred blind men cannot see any better than one.

The ideal leader is one who hears the voice of God and beckons the people on as the voice calls him and them. But unfortunately not all leaders are ideal ones. Too many lead by following. One of the most comical sights in the whole world of religious activities is to see an uncertain leader trying to discover the direction the people want him to lead them and then scrambling ahead of them trying to look like Moses on his way out of Egypt. Such a leader will send up a trial balloon and then boldly set out in the direction of the wind, doing his best to create the impression that the wind consulted him before it started to blow.

If this sounds harsh, let me insist that it is far short of the fact. Every city has its religious leader who enjoys a wide reputation as a prominent churchman but who never takes a position on anything until he has first read up on public opinion and is reasonably sure that he will be siding with the majority, or at least with the important minority. Such a man is a hireling and will be judged and disposed of as a hireling in the day of Christ.

We should pray that the Lord would send us leaders and then we should pray for those leaders when they appear.

Or Am I Confused?

By DON W. HILLIS

THE attractive brochure I received the other day announced the birth of a new mission organization. Apparently this new mission is to carry on a ministry sufficiently unique to warrant its existence.

But, though the brochure was attractive, I was disturbed by its contents. Unanswerable questions crowded into my mind. Do we really need more missionary societies? Are there no mission organizations working in Africa with which this person could carry on his ministry? Would not his entrance into an established mission both strengthen that organization and give to him all the advantages of a well-established work? Will not the organization of this new mission involve the setting up of a home office, the advertising and promotion of the society, and additional appeals for money from God's people here in the homeland? . . . Or am I confused?

ROMANS 1:16

It was a Tuesday afternoon in a small midwestern town. There were only about twenty of us in the missionary meeting. I had been in many such services before and so the fact of the preponderance of women did not bother me. But there was something the speaker said that did. She was telling about her ministry among the Jewish people. She told of the faithfulness of God for the past fifteen years in supplying the needs of the work. But she did not close without turning to Romans 1:16.

Using "to the Jew first, and also to the Greek [Gentile]" as her text, she earnestly exhorted God's people to make sure their first ministry was to the Jew. She left most of her audience with a deep conviction that they were missing the will of God

if they were not endeavoring to reach the Jew first.

Not for a moment do I doubt the sincerity of this missionary to the sons of Jacob. On the other hand, I am convinced that this is an unfair interpretation of Scripture.

The Jewish people as a nation have been given their opportunity to hear the gospel. And now, as individuals, they have no more right to hear it than do the Gentiles. It is, therefore, wrong, woefully wrong, to build a ministry to the Jews on the basis of "to the Jew first, and also to the Gentile." A ministry to the Jew must be founded upon the same premise as a ministry to the Negro, the Navajo, the American university student, the unsaved businessman, or to any other person without Christ. . . . Or am I just confused?

THAT MOTHERLESS CHILD

"You can support an orphan in Jalampur for \$2.00 a week. If you could but see one of these motherless, fatherless, half-starved children it would break your heart. Become a foster parent today and help us raise these children for Jesus."

With you, I am continually faced with appeals such as this in our Christian magazines. It is not that I would turn a cold, unsympathetic heart toward the widows or orphans of any country. But, frankly, I'm bothered.

There are two things about this type of appeal which disturb me: (1) The disproportionate amount of



After serving overseas for a number of years, Mr. Hillis is now Home Secretary for The Evangelical Alliance Mission (TEAM).

money that is spent in the advertising and promotion of orphanage ministries. In some cases not more than 50 per cent of your money gets to the orphan. (2) I find nothing in the Word of God which even remotely suggests that the Church of Jesus Christ is responsible for the support of the widows and orphans of the world. There is, however, clear teaching that the Church is obligated to support her own widows and orphans. To the world, the church's first responsibility is evangelization.

While orphanage ministries drain off thousands of dollars which might be used in the preaching of the gospel to a lost world, they also give to the donor a not altogether justifiable feeling that he is having a large share in the fulfilling of the Great Commission. . . . Or am I confused?

LET THE NATIONALS DO IT

"In these days of an upsurge of nationalism, our real need is not missionaries. On most of the mission fields of the world today there is a 'Go home, Yankee' attitude. But I am happy to inform you there is an answer to this seemingly insurmountable problem. We have today, on our American university campuses, 100,000 foreign students who have come from every country of the world. If we will reach them for Christ they will return to their respective homelands to do the job the missionary cannot do."

I could not help but admire the zeal with which the missionary to the American university campus spoke. I appreciated the logic of his presentation. But, unfortunately for him or for me, I had been too long on the foreign field. I knew that the handful of converts who would return to their respective homelands

could not possibly evangelize their countries. I knew that only a small proportion of them would put their service for Jesus Christ ahead of the lucrative jobs which await them because of their advanced American training. I knew some of them would face stronger prejudices against their ministry than the foreign missionary faces. I knew a majority of them would find it more difficult than the missionary to descend economically and socially to a level low enough to reach the common people of their own country.

Though I earnestly desire the conversion of the foreign students on our university campuses, and though my heart was challenged by the presentation of my missionary friend, yet I was not carried away by the idealism of his program. While it is true we need more missionaries to the foreign students on our campuses, it is also true we need and ever shall need more missionaries on the foreign fields of the world. At least that's the way I feel about it. . . . I may be confused.

THE EXCELLENCY OF KNOWLEDGE

"The prestige of our new accreditation will enable our graduates to hold their heads high as they minister for Christ on the foreign mission fields of the world.

VOLUME 96 NUMBER 24

the Alliance Witness

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"We are living in a more highly educated world than ever before and hence the servant of the Lord needs more education."

That's what the ad said. Nor would I for a moment put a premium on academic ignorance. However, there is apparently a difference between education and wisdom.

In those days in which there was less emphasis on academic attainment we produced more young people who were wise enough to count the service of Jesus Christ as the happiest, holiest, highest goal of life. Today with all our vaunted preparation and our hard-earned accreditation, we are producing fewer missionaries proportionately than before. And who is there to say that those we are producing are doing a better job than the faithful servant

of yore whose only claim to fame was a working knowledge of the Bible and a passion to reach souls for Christ?

Perhaps we have taken "the excellency of knowledge" out of its context. Perhaps we should rethink it in the light of Paul's full statement: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

If "by their fruits ye shall know them," then as far as the producing of missionaries is concerned, some of our Christian colleges and seminaries approximate the barren fig tree. Am I confused, or has little learning limited my logic?

(Continued on page 12)

Self-denial and Sacrifice: Unfamiliar Words?

In just four weeks all of our opportunities under the heading of "The Year of Our Lord 1961" will have become past history.

It is apparent that all of us who are prayerfully interested and concerned in the world-wide mission of The Christian and Missionary Alliance must exhibit a genuine spirit of self-denial in our giving if the budgeted needs of all departments of our work are to be met on December 31.

We have become accustomed to living in "good times." Wages generally are at a high level and we have almost forgotten about such terms as "recession" and "depression."

But we are living in a day of inflation, and the status of missionaries on many fields has been rapidly changing because of inflated prices and fluctuating currencies. Even in many phases of our home work inflated prices have given a much different complexion to the needs when analyzed in terms of the cost of new church buildings, equipment, supplies and allowances.

The current budget of our Society authorizes the expenditure of \$330,000 monthly in the prayerful conduct of our missionary task in all departments.

The financial statement for 1961 through October revealed that the total expense in all phases of our work amounted to 98.5 per cent of the authorizations of the budget.

The incoming receipts for the period through October 31, on the other hand, totaled only 92.8 per cent of

the budgeted items. This inequality between actual expense and actual income resulted in the distressing cash deficit of \$165,000 which was reported to you in the WITNESS (November 1 issue), and an accumulated deficit of \$189,000 through October. The report of the Treasurer appears on page 19. In order to meet our expenses for this year we should receive \$425,000 in both November and December.

In the past history of The Christian and Missionary Alliance we have met the high demands of our missionary task only through an unusual willingness on the part of God's people to make their missionary contributions in self-denial and sacrifice. Your administrative officers are humbly asking the Lord for grace and courage to become greater examples of devotion and dedication to prayer and self-denial in these crisis weeks still remaining in 1961.

God has certainly blessed us with resources which would be considered great wealth in most parts of the world. There is hardly a limit to what we can do and the victory we may attain if we willingly pray and give to please our exalted Lord during the next 30 days. May we ask that your church and personal contributions be sent by December 26 so that they may reach us by December 29, the last banking day of the year.

Nathan Bailey
President.

THE ALLIANCE WITNESS

The True Idea of A Soul at Rest

By THOMAS C. UPHAM



THE rest of the soul, in the highest spiritual sense of the term, is that state of the soul, whether it be in repose or in action, which is in harmony with God.

There is only one right position of the soul. All others must necessarily be wrong. That position is one where the creature is brought into perfect adjustment with the Creator, by deriving its perceptions from God, by merging its affections in God's affections and by harmonizing its will with God's will. In such a state of the soul there must be rest, if God has rest.

Of rest as thus explained, the rest not of inaction but of harmony of position, we have illustrations everywhere. In this view of it, physical nature is at rest. It is impossible to look on the mingled expanse of land and water, of field and forest, without a deep sense of harmony and repose. The various objects which nature thus presents to us, "from the cedar . . . in Lebanon even unto the hyssop that springeth out of the wall," are arranged in their appropriate place and are clothed in strength and beauty, but without the turmoil of labor. Their rest is the rest of harmony, a rest appropriate to their nature and involved in the fulfillment of their laws of life. They grow in rest; they shine in rest. Their rest, therefore, is at the same time their work. But their work, great as it is in extent and variety, is always accomplished without effort and without a sense of fatigue.

But if material existences may be described as being in a state of rest while fulfilling the laws and purposes for which they exist, we may be certain that this may be said with

equal or greater truth of all sentient and moral beings. We speak, of course, of their original constitution—of what they were designed to be and of what they are so long as they do not deviate from the principles and designs in view of which they were formed. As long as this is the case, there will always be found to be a harmony of position, a truth and harmony of movement, which will always be characterized by peace.

This is the only condition on which it can be said of them that they are either right in morals or happy in experience. Angels, for instance, have their sphere of life. To that sphere they are undoubtedly limited. So long as they do not deviate from it, they exist in and have the experience of true spiritual rest. Their rest is not inactive, not without thought, feeling and purpose, but always in the perfection of repose, because always in the perfect harmony of physical and moral position. If they were otherwise than they are, if there were the least variation of adjustment in place or in action, their rest would be broken and their joyous repose disquieted.

But the true and perfect emblem of all rest is God Himself—the infinite rest, the eternal peace, the just and unalterable tranquillity. He is in peace because He is in the truth. The truth is in Him. It encircles Him and proceeds forth from Him. God could not possibly act or think or feel



Thomas C. Upham (1799-1872), professor at Bowdoin College, was an American philosopher. . . . This article was selected for us by Rev. R. E. Cutbirth.

otherwise than He does without an infringement of the truth and the right of things, and without placing Himself in a false and wrong attitude.

This is the foundation of His rest. Like the sun in the midst of the solar system, while He is the source of movement and power to all things that exist He acts without labor, controls without effort. He occupies a center which is unchangeable, because perfection can never have more than one center, and so He rests there with perfect peace and perfect rest because His mighty thoughts and purposes all harmonize with His position.

If God rests by having His center in Himself, man may rest by having his center in God. Thus the rest of man having its supports in the Infinite Mind may possess the same attributes of rest as Divinity. Man must receive his rest or peace of spirit from God as he derives everything else from the same source.

Just in proportion as we approach to quietness of spirit founded on just principles, we approach in similitude to God. The man who moves unshaken in the sphere and path which God has marked out for him, unelated by joy, undepressed by sorrow, unallured by temptations, untrified by adversities—it is this man bearing about always the divine calmness of his crucified Elder Brother who is truly Godlike. Just so far as he is like God in character is he like Him in inward tranquillity.

Such views as these furnish the true explanation of the words of the Saviour given to His followers as His parting legacy: "Peace I leave with you, my peace I give unto you."





Brasil's new capital, Brasilia, sprang "metropolis size" from the earth

PHOTOS COURTESY BRAZILIAN TRADE BUREAU

A New Alliance Mission Field—Brazil

FOUR Alliance missionaries are ready to enter the new field of Brazil in January, 1962. This important, sprawling South American country now beckons as the twenty-third field of concern and responsibility for The Christian and Missionary Alliance.

The initial survey to determine where the first station of the new gospel witness is to be located will be conducted by Rev. and Mrs. Samuel G. Barnes, who have served forty-one years in Argentina and are now beginning this new work.

Using a small station wagon adapted for camping, Mr. and Mrs. Barnes will survey an interior section of Brazil southward from the capital city of Brasilia to the Rio Grande do Sul area. They will be looking for one of the intermediate-size cities in which the Alliance will establish its first work.

The other missionaries under appointment to the field of Brazil are Mr. and Mrs. N. Paul Bryers, of Hamilton, Ontario, who are to leave for the field in January. For the first months they will study Portuguese in a missionary language school.

A long-range plan for the Alliance mission in Brazil has been prayerfully outlined, according to Rev. L. L. King, Foreign Secretary:

"The Christian and Missionary Alliance will hold to its established

tradition of immediately pressing into areas where the gospel witness is seriously lacking and urgently needed," he said. "Our 'drive' in Brazil will be in the larger towns, or cities, as we would call them, rather than in the jungle areas. We will then move into rural and jungle areas, using as our bases the churches that are raised up in these cities."

To provide our Alliance fellowship with added background on the potential as well as the problems to be encountered in missionary work in Brazil, here are excerpts from material prepared by Mrs. Barnes:

"Brazil, without doubt, is the most important country in Latin America today, due to its size, its geographical position and its amazing agricultural and industrial developments. Many

world leaders expect that Brazil within a short time will be bidding for a position as the fourth industrial power of the world.

"It is larger than mainland United States in territory, its boundaries touching all of the South American countries except two, Chile and Ecuador. It has a rapidly increasing population of sixty-eight million people, not including the numerous savage tribes roaming the great, unexplored forest region along the Amazon River and other jungle areas.

"Brazil was discovered in 1500 by the Portuguese navigator, Pedro Alvarez Cabral, and was long under the dominion of soldiers and businessmen who unscrupulously exploited it at the expense of the natives. Then came the Jesuits who

Two years ago Miss Mitsuko Ninomiya accepted an appointment from the Japanese Christian and Missionary Alliance churches to work among people from her homeland in Brazil. Her ministries have been fruitful and have enlarged to include labors among the Brazilians as well.

To Brazil's southern border Alliance churches in Argentina also sent missionaries. In 1959, following a resurgence of spiritual life, the Argentine conference appointed Rev. and Mrs. Carmelo B. Terranova, Mr. and Mrs. Andres Mielgo, Mr. and Mrs. Francisco Perez and Miss Betty Morris to work in the tri-republic area where Brazil touches Uruguay and Argentina.

This outreach in faith on the part of the Japanese and Argentine churches has helped to deepen the burden which Alliance people in North America have for winning the people of that great land to Christ. Now this burden is taking shape in a definite move that will include Brazil as one of twenty-three fields in which Alliance missionaries are laboring.

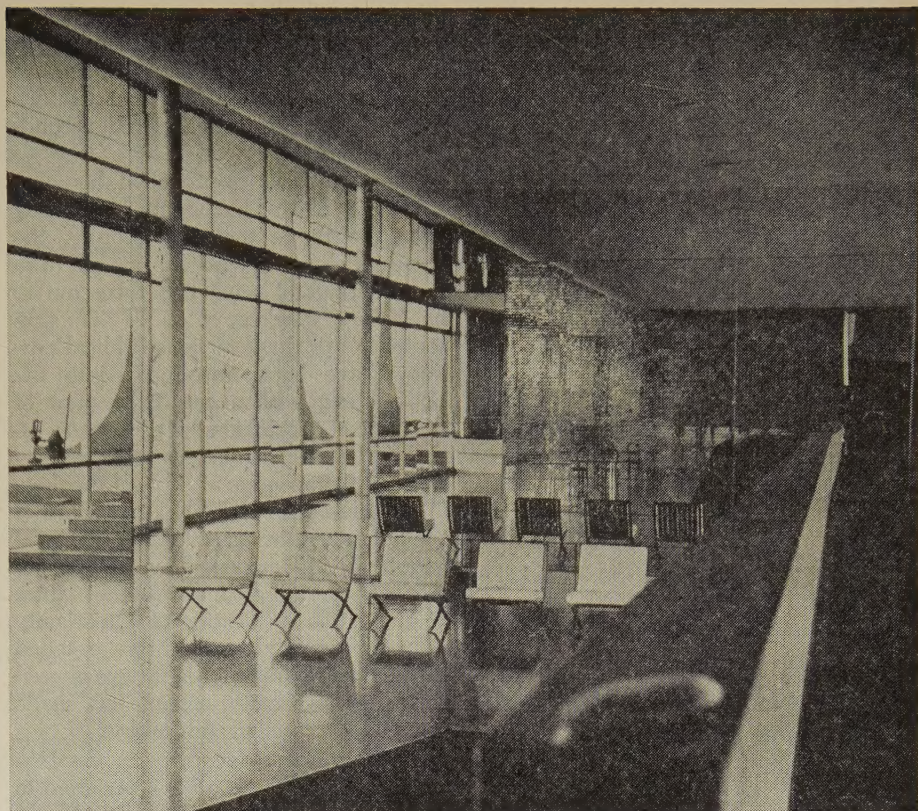
dreamed of a great empire under the Papacy. They also used the Indians to mine gold, plant their fields and build their towns. Finally, they became so strong that they defied the civil government as well as the army, so they were disbanded.

"Brazil gained independence from Portugal in 1822, remaining a kingdom until 1890, when it was declared a republic. 'Order and Progress' is its motto. Brasilia, the new modern capital city, is built six hundred miles in the jungle on the central plateau, about 4,000 feet above sea level.

"In agrarian products Brazil is famous for its four C's: *Cana*, sugar cane; *Caucha*, rubber; *Cacau*, chocolate; and *Cafe*, coffee. The early production of sugar cane in the northern regions of Brazil brought about the importation of an estimated one million African slaves, and in this area today there are about twenty million of these sugar-growing people. Bound and exploited through the years, they are considered a direct target for Communism.

"During the time of the rubber craze hundreds of thousands of unhappy Indians perished in ruthless exploitations in Brazil. For a minor offense the white boss would inflict as many as two thousand lashings on the back of an Indian.

"Brazil also has been known throughout the world for many years



The lobby of the president's residence—"Palace of the Dawn"

as a source of gold and precious stones, and many persons have braved death in various forms impelled by the lust for riches.

"The social development of the country offers a fascinating study. Hundreds of thousands of Negroes have intermarried with both the whites and the Indians. Under na-

tional social and political ideologies equality for all is the theory, but as in so many other countries it has been difficult to make it work in practice. An estimated 2 per cent of the people control the wealth.

"Religiously, Brazil has the darkness of fetish worship, witchcraft and other strange cults. Added to spiritism and animism is the teaching of the Roman Catholic Church, which has introduced another form of worship with idols made of wood and stone and offering salvation through merit. Though the country is predominantly Catholic, freedom of worship is guaranteed.

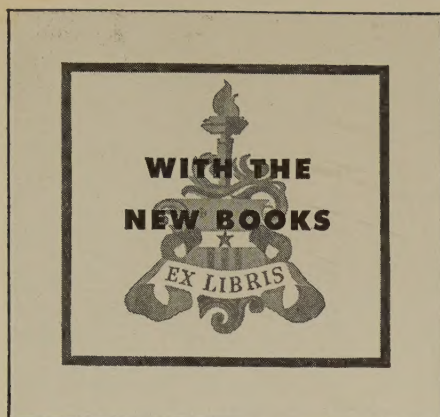
"Many Brazilians are awakening to the fact that they have long been in the shadows of death. This constitutes a tremendous responsibility to the Church of Jesus Christ, and in particular to The Christian and Missionary Alliance. The sense of our obligation has developed into a constant burden, and now the burden is producing action.

"The command stands firm, 'Go ye into all the world, and preach the gospel to every creature,'" Mrs. Barnes concludes. "When our Lord returns may He find some of us down in Brazil, seeking treasures to lay at His feet."

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Adventures in the History of Philosophy, by John F. Gates. Zondervan Publishing House, Grand Rapids, Mich. 256 pages, \$4.50.

With a nod to the pre-Socratics, Dr. Gates, professor of Bible and Philosophy at St. Paul Bible College, St. Paul, Minn., begins his exploration of the history of Western philosophic thought. The journey does not conclude until the controversial neo-orthodox camp has been visited.

The book is divided into four sections—Ancient, Medieval, Modern and Contemporary, though the author intimates that such divisions in the field of philosophy are somewhat academic. Discussions of Plato, Aristotle, Aquinas, Augustine, Boethius, Erigena, Anselm, Abelard, Hugo of St. Victor, Hegel, Spinoza, Kant, Nietzsche, Kierkegaard, Schopenhauer, Hume, Whitehead, Woodbridge, Barth and Brunner are included. These philosophers have been chosen to present a picture of the four periods. The ancient roots of modern thought are concisely and clearly indicated in Dr. Gates' treatment of philosophic history. It must be admitted that in a work so brief, selection is necessarily somewhat arbitrary. Descartes, for example, is barely mentioned.

Dr. Gates writes in a pithy, readable style. He has the ability to condense and isolate the main emphasis of each philosopher. But again, the relative brevity of the book becomes a problem. A thorough treatment of each philosophy under consideration is impossible within the space allotted. The author is aware of the evils of over-generalization, and has made an effort to avoid its pitfalls. Some has nevertheless crept into the book, but this defect may be considered minimal. His

gift for analysis does much to enhance the value of the material. Examples of this are his interpretation of various attitudes toward freedom and his distinction between primary and secondary miracles.

Dr. Gates has approached his consideration of the history of philosophy from the thesis that "Philosophy, the professed love of wisdom, cut off from the moorings of revelation turns out to be hollow mockery . . ." To substantiate this thesis various Biblical passages have been introduced into the book, along with a certain amount of theological discussion. The author assumes that the reader possesses a fairly adequate knowledge of Biblical theology and philosophy, and the treatment of the norms of Christian thought is, therefore, brief. The book may, in view of this, be considered more in the nature of a negative verification of Christianity than an apology for it. More detailed theological treatment might have altered this trend. Brevity, again, has made adequate treatment impossible.

In summary, *Adventures in the History of Philosophy* is a book designed to acquaint the philosophically uninitiated with the relationship between various philosophic persuasions and Christianity. It is an informative work, well written, and of value to those who would gain a bird's-eye view of the field of philosophy. It may be considered especially useful as an introductory college-level text in the field of philosophic history.—HUGH HUMPHRIES, Philosophy Dept., Simpson Bible College.

The Christian Answer to Communism, an NAE Study Series, by Thomas O. Kay. Zondervan Publishing House, Grand Rapids, Mich. 125 pages, \$1.00, paperback; cloth, \$1.95.

There are so many Christian as well as secular books on Communism these days that the average buyer is confused and is likely to buy some sensational diatribe that tells him little more than the fact that Soviet Communism is evil. This, however, is a well-printed volume which is intended for study groups but has considerable merit as an elementary explanation of Communism and how it works and as a reference work for any interested Christian. The book is as factual as any book can be that deals with material about which there is no free source of information on numbers of Communists, numbers of prisoners, etc. It is not hysterical—which is an important virtue. It deals with our Western failures and with weaknesses of the church that need correction.

For an inexpensive but comprehensive book on the subject of Communism, this is the best yet.—HELEN SIGRIST.

The Challenge of the Cults, a Christianity Today Symposium. Zondervan Publishing House, Grand Rapids, Mich. 80 pages, \$1.00, paperback.

Each chapter of this little book was originally an article written for *Christianity Today* by an author with special competence to write of one cult. Following most of the chapters are lists of books, including official publications of the groups as well as exposés. Seventh-day Adventism is included, though presented as a heterodox but true Christian denomination; the others are Christian Science, Mormonism, Unity, Jehovah's Witnesses, Spiritualism and Zen-Buddhism. The symposium concludes that cults are not growing faster than Protestant churches, but they are active out of all proportion to their size, and if Protestants were as active they might reap far greater results.—HELEN SIGRIST.

Proving God, by Phyllis Thompson. Moody Press, Chicago, Ill. 128 pages, \$2.00; paperback, 39 cents.

This story of some of the financial experiences of the China Inland Mission, especially during the past twenty-five years, tells how God fulfills His promises. In his foreword J. Oswald Sanders mentions particularly the sovereignty of a God who uses even His enemies to fulfill His beneficent purposes; the foreknowledge of a God who is never taken by surprise; the timing of a God who is never too late; His specific and particular care of His children and His variety in the method of supply.

Money sent from America to the England office—when that office particularly needed it; the securing of Chinese silver dollars when silver dollars were the only sure means of exchange; the hundredfold multiplying of the \$1.25 remittances of a widow; the supply of money in just the right place at just the right time—these and many other incidents are told. What is remarkable about it all, of course, is that the money (hundreds of thousands of dollars) came, not as the result of fund-raising techniques, dignified or otherwise, but from trust in God. It is also remarkable because it happened, not years ago "when times were different" but now. It is a good book to read.—ANITA M. BAILEY.

Books in Brief

Illustrating the Lesson (1962), by Arthur House Stainback. LeRoi Publishers, Miami, Fla. Paperback, 110 pages, \$1.50.

Illustrations on the International Uniform Sunday School Lessons; some old, some new, but apt and usable. Also indexed by subject.



DAVID R. ENLOW, Reporter

AT HOME

Protestants on increase in New York: A report released by the Protestant Council of New York City indicates that Protestants there are emerging from their position as a minority religious group. The study showed a larger proportionate increase by 1975 in the Protestant community than within the Roman Catholic and Jewish bodies. Protestants in 1975 will still be the smallest of the three, it is estimated, but by that time they will have gained a larger share of the city's total population.

New general director for TEAM: Rev. Vernon Mortenson was installed as General Director of The Evangelical Alliance Mission (TEAM) on October 12. He succeeds Dr. David H. Johnson, who retired from that position after fifteen years of service to become General Director-Emeritus.

Baptist leader returns to Washington church: In an unusual move, a Baptist preacher has accepted a call to return to the pulpit of a church in Washington, D. C., which he left less than a year ago to take a smaller pastorate in Lewiston, Me. Dr. Clarence W. Cranford had occupied the pulpit of Calvary Baptist Church in Washington, one of the largest Protestant churches in the city, for nineteen years. For nearly a year he has served the United Baptist Church of Lewiston, Me., adjacent to the campus of Bates College.

Fails to get obscenity ban against Bible: L. Wendell Hughes failed in his attempt to have the Bible declared obscene. Dayton (Ohio) City Prosecutor Oscar Fisher said Hughes submitted to his office a petition with about ten or twelve signatures to have action taken against bookdealers or persons selling the Bible for violation of obscenity laws. Fisher refused to act. Hughes, currently operating an employment agency, formerly served as minister of the First Unitarian Church of Dayton.

ABROAD

Portugal to try U. S. missionaries: Four American Methodist missionaries, arrested by police in Angola for alleged "terrorist" activities in the Portuguese colony, have been brought to Lisbon for trial. The Portuguese Foreign Office claims it has proof the missionaries were present at political meetings and instigated actions hostile to the state.

Lauds Christian missions in New Guinea: Sir Donald Cleland, administrator of Papua, New Guinea, recently lauded Christian missions working in the country for raising living standards and the culture of natives in that Australian territory. He made the remark at Port Moresby, Australia, while addressing various mission representatives. He added that if natives merely accepted assistance and did nothing for themselves missionaries and government officials would defeat their own purposes.

Germany reports gains in foreign missionaries: The 1961 *Evangelical Mission Annual* shows that German Evangelical foreign missionaries have increased from 180 to 1,022 since the end of World War II. Medical work, the *Annual* reports, is especially stressed. There are 51 doctors among the 1,022 foreign missionaries.

Higher literacy among Guatemalan evangelicals: A front page article in *El Imparcial*, Guatemala City, Guatemala, gave census figures which revealed that literacy was consistently higher among evangelicals than among Roman Catholics. "In Chimaltenango, for example," the newspaper stated, "there are 88 literates among 100 that profess the evangelical religion, while among every 100 Catholics there are only 15 literates."

Christmas stamp features Bible passage: A Christmas stamp featuring a Biblical passage will be issued in time for Christmas mail this year in Australia. The five-pence postage will show a nativity scene and the words "Glory to God in the Highest and on Earth Peace."

Uncover relics of King David's era: Ancient artifacts thought to be relics of an Israelite settlement in the time of King David (1000 B.C.) have been discovered at Ein Gev across the Sea of Galilee from Tiberias. Among the objects were a ceramic jar bearing Hebrew inscriptions and items used in worship.

Church built in Nazareth: In the city of Nazareth, where Jesus Christ lived most of His earthly life, the Church of the Nazarene dedicated a stone sanctuary in November. This is the first Protestant church to be built in Israel since the nation was re-established in 1948. The building and site are valued at \$100,000.

PEOPLE SAY

Dr. Arnold T. Olson, president of the Evangelical Free Church of America: "The twentieth century move toward ecumenicalism in liberal circles has been made possible by the nineteenth century move away from the Bible as the inspired Word of God and the complete revelation and final authority for all Christian faith and life. The move has also been accelerated by the disregard for the ancient creeds of the church. The terminology is still used. In fact, it marks a return to the terminology of the ancient creeds following the failure to discredit the very vocabulary of evangelicalism in the 1920's."



Mèo believers baptized in the jungles of Laos while fleeing from the Communists

Spiritual Victories Amid Communist Persecution

By REV. T. J. ANDRIANOFF

THERE are four Mèo Christian villages which have been entirely surrounded by the pro-Communist Pathet Lao for a long time in Vientiane Province. When the Pathet Lao started their strong offensive against the Royal Government over a year ago, they tried to recruit these Christians into their army. The Christians refused, saying that they were neutral and would fight on neither side, but would give food to whoever was in need.

For some time the Pathet Lao seemed to accept this stand; they were satisfied to use these Christians as coolies and their villages as sources of food supply. Before long, however, Communist pressure was brought to bear on these Christians through indoctrination classes and persecution. One rumor was that many of the Christians in the Phou Sang Noi area were turning from the faith because they had been told that Christianity came from "imperialist" Americans. This gave us much concern for these believers who were becoming victims of Communism, though not by their own choice. We prayed much for them.

With this background you can imagine our joy when we received

the following letters from Elder Chong Yeu, the first convert and the one responsible for most of the believers in that area. On August 20 he wrote:

"Let all the pastors and missionaries know that the brethren in the villages of Phou Sang Noi, Nam Ve, Phou Kho and Houei Say Lay all trust in God and are all as well as formerly, that they may put their heart into ever serving God without ceasing or diminishing strength, preaching with boldness, exhorting brethren, parents, children and wives from the Scriptures, singing many hymns from No. 37 on, exhorting all the brethren to endure every temptation without panic or taking the wrong trail to follow the deceiver.

"May you all know that the households of Elder Bia of Ban Houei Hat and Van Lao asked for baptism in June. This has not yet been reported to the assembly.

"May you all know that the brethren, the elders, the leaders of the (local) church have not forgotten the Lord at all. They have nought else but zeal, steadfastness, exhortation for the brethren, parents, children and wives, men and women, the singing of every hymn and every

word which is profitable, while preaching firmly that they may discern and understand, paying heed in all things. Thus: 'The harvest season of the Lord is nigh and the day of the trump of God is near, so take heed.' We will explain the parable which the Lord spoke in Mark 4:1-20 and Matthew 13:24-30, so that nobody will become a tare, and also Matthew 25:1-13.

"War has broken out everywhere. Believers young and old have neither time nor opportunity to find a way to come to the assembly [General Assembly meeting] nor to visit you pastors, because the war blocks the trails so that nobody can come or go. They suspect (everyone) of being a spy. They will arrest and execute, so we have been afraid to travel these many months already.

"I want to ask all the pastors who have agreed to reside in Laos to come to our aid by giving serious thought to the possibility of finding a place where we can live near other Christians, in accordance with our need.

"Let every pastor know that it is true that many hardships and privations have arisen. The Christians are in dire straits and are in the utmost

difficulty. This is not in order to bring any word to your notice. You, our parents, know the hardships and difficulties of your children."

In October he wrote again:

"All your children in the faith are trusting God and are well as formerly. Every day we think of all the pastors and missionaries because of war in every part of our country, and because of the evil ones who use force have blocked all the trails so that we cannot travel anywhere. But your brethren here take courage by united prayer, asking God that He will allow us to see each other's face and eyes again.

"May all of you know that the brethren at Phou Sang Noi, Nam Ve, Phou Kho and Houei Say Lay are suffering very much because the rebels [Communists] are persecuting all who have entered the religion of Jesus. They say that we are following the Americans and refuse to help them fight. They do not trust us very much. May all of you know that the

rebels will not allow anyone to leave his village to buy or sell. If anyone disobeys these orders he is captured and killed. Because of this every day your children are suffering. We do not have clothes to wear, nor any money to buy anything.

"May all of you not think or wonder that we the children at Phou Sang Noi and Nam Ve shall forget or turn from our Lord Jesus Christ and become like the rebels. But rather all the brethren, each one, will never forget or turn from the Lord. All we want to do is to take hold of the Lord's hand very firmly and not let go of God's hand ever!"

These letters clearly show that in the midst of much suffering God's people are experiencing His sustaining power and are growing spiritually through it. But they need encouragement. The best way we can do that for them now is through prayer and sending material aid as a gesture of our love and concern for them.

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Gifts for Laotian relief may be so designated and sent to the Treasurer, The Christian and Missionary Alliance, 260 W. 44th St., New York 36, N. Y.



THE SUBSCRIPTION CAMPAIGN

The 1961 Subscription Campaign was concluded on Sunday, November 26, and all lists should be prepared and sent to our Harrisburg office by Wednesday, November 29, to be counted in this year's Campaign totals. We trust that each committee has been pleased with the results obtained, and that during the coming year THE ALLIANCE WITNESS may minister to an enlarged readership.

The outcome will be reported as soon as possible. We are grateful to all who have prayed and worked, and especially to those who have given those extra subscriptions that widen our ministry.

In some places this issue of the WITNESS will be received in time to be a reminder to give another subscription or two. Give it to your local church committee, or send it direct to THE ALLIANCE WITNESS, Third and Reily Sts., Harrisburg, Pa. Please identify your church.

Progress Through Change

By REV. NEAL C. WEBBER

WE PROGRESS through change." This is the motto of the National Cash Register Company in Dayton, Ohio. Those who work there know of both changes and progress that justify the motto. In one phase of missionary work here in Thailand we see this same motto a reality.

About twenty-five years ago a Christian school in Bangkok was invited to have a special school program on the only radio station in the country. Although they were asked to keep all Christianity out of their program, they couldn't refrain from singing "Hark! the Herald Angels Sing" in the Christmas season. Immediately there came a telephone call from the Communications Minister telling them to cut it off; there was to be no religion but Buddhism on the air in Thailand.

About nine years ago Paul and Priscilla Johnson were able to get a program on the air, but it had to be broadcast from a Christian radio station in Manila, Philippines. Requests

were made to local stations, but none would allow the gospel to be broadcast from these government-owned stations. Then in 1958 a local station operated by the police gave permission to have a half-hour program each week in the Korat area. This cost nine dollars for the half hour. Later, permission was given for programs to go on army stations in Bangkok, Udorn, Ubon and Korat. After a couple of programs a very important person in Udorn objected to the gospel being on government stations, but after a break of four or five months our programs were back on the air except for the Udorn station which had received the objection.

The missionaries themselves contributed to the support of these broadcasts because there were not sufficient funds available from the budget of the Mission, and many friends in the homeland contributed as well.

Now we hear of new openings.

One very large station in Bangkok, said to have more listeners even than "The Voice of Thailand," has made time available, but we are not able to meet the financial obligation. They want about ninety dollars for a half-hour program.

In twenty-five years there has been this much change. God is bringing about a change of attitude and is making these avenues open to spreading the gospel. Twenty-two million people in Thailand need Christ. It is possible to reach several million of them with the gospel by radio. We are ready with programs and will put them on the air on these other stations as God lays it on the hearts of Christians to bear with us the added financial burden for this ministry.

Should the Lord tarry, what will the change be in the next twenty-five years? Pray with us that by then all of the people in Thailand will have had an opportunity to hear the gospel.

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The Spiritual Man Versus Sin

One thing that distinguishes a spiritual man is his attitude toward sin. He is not sinless, but he abhors sin—especially in himself.

He is not critical of sin in others because he is conscious of the evil potential within himself. He is continually aware of his need of God's forgiveness and mercy. He suffers no illusion about his own imperfections. In fact, if you really want to know what sin is like, read the journal of any saint. You'll never learn about sin from sinners or hypocrites, because sin hardens a man and renders him insensitive to its nature and strategy.

The truly spiritual man is sensitive to sin, more easily brought under conviction, more readily sorry for his sin, more quickly repentant. What bothers him most about sin is that it is against God!

This does not concern the unregenerate man. To be sure, sin bothers him, but only because he is afraid of the consequences. The greatest deterrent to sin in the nonspiritual man is fear of being found out.

It does not occur to him that sin is an offense against God. At best he thinks of it only in terms of its effect on his fellow man. He recognizes sin as a breach in the man-to-man relationship, but he is totally oblivious to the effect of sin on God. His highest motive for refusing to sin is his concern for others—family, friends, colleagues, or society in general. But most often he resists temptation because he desires acceptance.

The spiritual man abhors sin because it offends God, because it grieves the Holy Spirit of God, because it is like driving fresh nails into the hands and feet of Jesus.

Even if he can sin without being discovered by others, he knows that God knows and his desire to please God is pre-eminent.

"Against thee, thee only, have I sinned, and done this evil" (Psa. 51:4).—RICHARD C. HALVERSON, in *Perspective*.



This evening was able to plead a little with God for the heathen; but it was so flat and destitute of strong crying and tears that it scarcely deserves the name of prayer (*July 7, 1794*).—WILLIAM CAREY.

*Under every burden, God will slip His hand—
Every gulf of sorrow His great love has spanned.
Into every heartache, God will pour His balm;
Ease the pain and anguish, bring a blessed calm.*

—FRANCES ROBERTS.

Or Am I Confused?

(Continued from page 4)

TRIBAL TRIUMPH

Several years ago I received a letter from a missionary in Latin America which read, in part, as follows: "Why are you returning to India to work amongst a people who already have two translations of the Bible in their own language? Why do you not go into the tribal areas where there are thousands of men and women who do not have one word of the Scriptures in their own tongue?"

I did not have to search far for a reasonable answer. I was fully aware that there were unreached tribes in the land of India into whose languages not a single portion of the Word of God had ever been translated. I was also aware of the truth that the sum of the combined populations of all those tribes did not begin to approximate the number of untold millions in India into whose language the Bible had been translated but who had not yet heard the gospel.

It is not tribes I am after; it is people. All of the unreached tribes of the world represent less than 5 per cent of the earth's population. On the other hand, a good 50 per cent of the world's 3,000,000,000 people have yet to hear the gospel. It is not that I am averse to reaching tribes for Christ. I am convinced it has a place in the fulfillment of the Great Commission. I rejoice that men and women from every tribe and language shall some day bow the knee and confess that Christ is Lord to the glory of God. I rejoice in every triumph among the tribes. But I am troubled by the fact that hundreds of young people are prepared to sincerely and sacrificially spend their lives in the reaching of small tribes for Christ while there is an alarming dearth of those who

are willing to give themselves to the reaching of huge population centers for the Lord.

TAX DEDUCTIBLE CHRISTIANS

"Ladies and gentlemen, your gifts are tax deductible."

That's just what the man said.

Furthermore, if he hadn't made a point of it he wouldn't have received so many checks in the offering. He said what he said in a sincere desire to raise money for missions. In doing so, he unwittingly added a few more tax deductible Christians to the growing list of donors.

Alexander Maclaren has said, "The greater part of a deed is its motive, and the perfect motive is love for Jesus." There is no realm in which motives need to be more jealously guarded than in the realm of stewardship.

One needs to beware of rendering unto the Lord the things that are His in order to escape rendering unto Caesar that which is Caesar's. Tax deduction is but the beginning of temptations to the Christian to give to the work of the Lord through motives that are less than perfect. Perhaps we need to rethink the motivation back of our giving. . . . Or am I confused?

THE SCRIPTURAL APPEAL

The true missionary presentation avoids the misapplication of Scripture, the appeal to merely human emotions, the inference that any particular ministry is sufficient to the exclusion of others, and the pressure to give when it is motivated by that which is less than the best. The true missionary message, though singular in its subject, is motivated by that wider vision of becoming all things to all men in order that some may be saved. It is jealous only for the glory of the Lord. ♦ ♦ ♦

Congo

Justin Mabiala and Sila Pweta, Jr., two of the Congo church's most promising young men, are studying at Nyack Missionary College. After studying English they will begin theological studies. Left behind are their wives and children whom they will not see for two years. The prolonged separation and the altogether newness of America will severely test the men. May God grant them wisdom to learn and grace to endure, and may their years at Nyack prove to be a great opportunity for them and the national church they represent. . . . To date, only 12 of the 265 school classes are state financed. The Congolese Christians are attempting to carry the other classes, but the staggering financial task is beyond them. The need calls for determined intercession to bind satanic powers so that this subsidy, so desperately needed and so rightful, will be granted.

Gabon

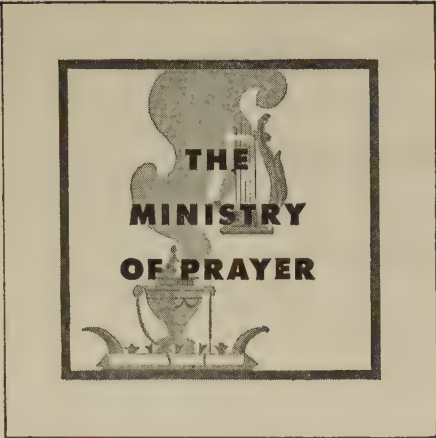
Three new French schools have been opened and several additional classes have been added to the old schools. Teachers from another mission have come to help. Pray that they may be a good influence on the students. . . . Pray for students for the pedagogy course that Mr. and Mrs. G. F. Imbert will be teaching to prepare Alliance young men to become teachers. It is a difficult course. Pray that a goodly number will qualify for entrance. . . . Pray for Joseph Ndangula, who was a teacher for some years. Two years ago he took a second wife. He now wants to put away the second wife and return to the work.

Viet Nam

The southwestern part of Viet Nam was recently inundated by floodwaters. Within the very large section affected the Evangelical Church of Viet Nam has approximately twenty churches with a membership of about two thousand. The people have suffered great loss and they will be in want for some time to come. Pray for the Christians, as well as for the pastors, who will doubtless be deprived of a good part of their support over the next months.

Cambodia

A Christian in Sihanoukville, the new port city, has promised to give a piece of land for a chapel. At present a service is being held in this city every other Friday night. Pray that a church will be established soon. Pray also that permission will be granted to sell gospel literature and to distribute tracts there. . . . Pray that Rev. and Mrs. C. E. Thompson may soon be able to move to a permanent location in the Mnong tribes area. They have a temporary house at O'Raang and are engaged in part-time language study (8/23/61 issue). Pray that they will see a turning to the Lord in the many villages which have heard the gospel by tape recorder over a period of years. As yet there are



no believers. . . . Kru An's little girl was near death when Mr. and Mrs. Thompson returned from O'Raang. She had eaten nothing for ten days and was delirious. Praise the Lord that after earnest prayer her fever subsided and she began to regain her strength.

Thailand

Praise the Lord for two persons converted in Buriram in September (10/18/61 issue). A middle-aged Chinese who had heard Rev. P. J. Undheim preach in 1953 in his village thirteen miles northeast of town was the first to come to the Lord. His conviction of sin, his sincerity and earnestness as he prayed for salvation were most evident. Rejoicing, he immediately began to support the Lord's work. The second to accept by faith God's gift of salvation in Christ Jesus was the missionaries' housegirl, who had shown increasing interest. Pray for these babes in Christ. . . . Thank the Lord that Nai Liam (8/23/61 issue) is again attending meetings; however, his wife remains indifferent. Pray that she will be convicted and willing to follow the Lord. . . . Pray for Nai Put and Nai Sook, brothers, who are neighbors of Nai Liam at Ban Khon Daeng and who through recent contacts have been showing more than ordinary interest in the gospel.

Colombia

Pray that God will give wisdom for the opening of new works in the cities of Bogotá and Ibagué. . . . Pray that the need for Sunday school literature may be met.

Ecuador

Pray that the new Christians in Salasaca may not faint under the heavy persecution they are experiencing but that this may be to their edification and may lead to the conversion of others. . . . Praise God that property has been acquired for the Guayaquil Bible institute (8/23/61 issue). Pray now that God will meet the need for funds and for wisdom in the construction of the new buildings. . . . There is a desire on the part of some national workers and believers for a deeper experience with the Lord. Thank God for this, and pray

that He will fulfill their desire and that a widespread spiritual awakening will result. Pray also that the Bible institute students may be filled with the Holy Spirit for the ministry that will soon be theirs.

Peru

The students of the theological institute are out in the work during these vacation months, November through April. Pray that they will faithfully put into practice what they have learned. Several are going out entirely on their own; others receive travel expenses only. . . . A new work has been established recently in the mountain village of Miraflores. Pray for these new believers. The mayor and the judge were among those baptized at a recent convention.

Japan

Rev. Alvin Van Schooten, now on furlough, has entered a tuberculosis hospital in Omaha, Nebr., for a period of from two to six months. Pray that the Lord will swiftly deliver him so that he will be able to represent Japan in the homeland churches and to return to Japan on schedule. Pray, too, for Mr. Nobeo Matsubara, who just recently returned to Canada with his family after spending five and a half years in Japan working with the Japan Alliance Church. He also has had to enter a tuberculosis hospital, in Winnipeg, Man. These two men are very valuable to the work in Japan.

Philippine Islands

A number of years ago the Mission began to transfer to the national church organization certain real estate. The Bureau of Internal Revenue demanded a very large "gift tax" on the transaction. On what it considers legal grounds the Mission has opposed the paying of this tax. Recently a similar case was decided by the higher courts in favor of the defendant. It is hoped that this case will prove a precedent for a decision in favor of the Mission. Pray that the Bureau of Internal Revenue will withdraw its demands and that the transfer of these properties to the national church will be effected soon. . . . Pray that the influx of many Moslems into the pagan areas of Southern Cotabato will not overrule all the efforts of evangelism. There has been great opposition from this source. Their growing numbers and influence could affect the entire ministry and also the government in this area.

Indonesia

Pray that God will call and send evangelists to the hundreds of villages in interior Timor and Sumba. Several hundreds of thousands of people are open to the gospel (two all-heathen villages in Timor have even built a pastor's house and church, hoping a teacher will come). . . . Pray for the Alorese evangelist who has accepted the challenge of opening a new work in Timor near the Portuguese border.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

"For Times Like These"

"For Times Like These . . . Sunday School" was the theme of the National Sunday School Association convention held in Detroit October 11-13 and attended by more than 10,000 persons. Dr. Lloyd Knox, president, said, "We are engaged in a program that can meet the needs of people as can no other organization. Our challenge is to face the present and the future with eyes wide open to all the realities but nerved by the presence of Christ to rise above fear to faith."

The NSSA total Sunday school membership objective for 1970 is 80,000,000, which is almost double the 1960 enrollment of 40,349,972. "Is this a realistic goal?" Dr. Knox was asked. "It is realistic if you consider the fact that Sunday school growth has been gaining momentum in recent years. But it will not be attained automatically. We must move into new areas of expansion and improvement. We must increase the number of local and state Sunday school associations which can implement a broad program of improvement locally."

The goal for Alliance Sunday schools in the Jubilee Year 1962 is 200,000 persons in Sunday school. Plans to reach this goal are being developed through the districts. At the beginning of 1960 the total membership for Alliance schools was approximately 158,000. Only as each district works towards developing its own schools and establishing branch schools will the goal be realized.

An important feature on the final afternoon of the convention was the presentation of resolutions by a panel headed by Dr. Robert A. Cook.

PUBLISHERS' RESOLUTIONS

(1) WHEREAS, The publishers of Sunday school literature and helps are constantly making contributions to the total Sunday school field by providing speakers at conventions all over the country, regularly making contributions to the operational expenses of the Sunday school movement and grants for valuable research, and by pioneering ways and means to improve the teaching tools and methods,

Be it resolved, That this convention express its gratitude to the publishers for these contributions which provide much of the thrust for the Sunday school movement today.

(2) WHEREAS, Christian magazines must play a prominent role in publicizing this goal and its related objectives if they are to be achieved,

Be it resolved, That the NSSA request the Evangelical Press Association and its member publications to give increased attention and coverage to the Sunday school movement, its present success and its future goals.

(3) WHEREAS, The flood of salacious and harmful literature pouring out today is a serious threat to the ideals and character which the Sunday schools are seeking to develop, and

WHEREAS, The most effective way to combat this harmful literature is by providing wholesome, character-building reading material,

Be it resolved, That Sunday school teachers and leaders make every effort to aid in the circulation of Christian magazines to reach the vast number of people not now under the influence of their ministry.

EDUCATORS' RESOLUTIONS

(1) WHEREAS, National statistics indicate a growing enrollment in schools and colleges, and

WHEREAS, This will require the expansion of the facilities and personnel of most of our Christian schools if they are to participate in this increase;

Therefore, be it resolved, That the National Sunday School Association urge the greatly increased financial support of our Christian educational in-

stitutions which are training young men and women for Christian service through the local church.

(2) WHEREAS, There is urgent need for professional leadership in the local church, trained in Christian education; and

WHEREAS, Christian schools should supply training for future leadership in the church at the lay and professional levels; therefore,

Be it resolved, That the National Sunday School Association encourage Christian schools to provide adequate training in the fields of Bible and Christian education for all students, that they might be prepared to minister in the local church more effectively.

PASTORS' RESOLUTION

WHEREAS, We recognize our God-given responsibility to reach our own generation with the gospel of the Lord Jesus Christ, and

WHEREAS, We believe God has raised up the Sunday school for times like these; therefore,

Be it resolved, That each pastor return to his parish to pray and work for a Sunday school revival that will include the Bible pattern established in Acts 2:41, 42.

LAYMEN'S RESOLUTION

WHEREAS, Sunday school has traditionally been a laymen's movement, staffed largely by volunteers from the local church; therefore,

Be it resolved, That we set as our goal the doubling of Sunday school enrollment in the United States and Canada in the next ten years.

We further resolve to accomplish this task through exemplary, Spirit-filled lives based on Christ-honoring motives, and the use of the best and latest methods of Sunday school promotion. We shall pray in absolute dependence on God, plan in the expectancy of faith, and promote with the enthusiasm and urgency that knows there is no second chance.

Memo to the Superintendent

December is the month to present the new Bible reading plan, "Read the Bible Through in 1962." This is a 75th anniversary project for Alliance Sunday schools and will be followed up throughout the year. Be prepared to introduce the plan on Universal Bible Sunday, December 10, or on December 24, as you encourage everyone in your school to begin the New Year with the Bible. Aside from personal benefit, the reading will enrich the entire church.

Order forms and free packets of materials and instructions for the program are available in the National Sunday School Office, 260 West 44th St., New York 36, N. Y.



JAMES B. HARR, Reporter

To the Fields

Miss Olga M. Donnell left November 4 for her second term in Indonesia where she teaches in the school for missionaries' children in Bandung.



*Olga M. Donnell
Indonesia*

Mr. and Mrs. William K. Kuhns, Jr., and daughter, Rebecca, left November 8 for their first term in Indonesia. Both were graduated from Nyack Missionary College with the B. S. degree. Mr. Kuhns was assistant pastor in Stamford, Conn., and following their marriage they served under Missionary Internship. Mrs. Kuhns is the daughter of Rev. B. S. King, Society Treasurer, and Mrs. King, and is a member of Simpson Memorial Church, Nyack, N. Y. Mr. Kuhns is a member of the West End Alliance Church in Williamsport, Pa.

Rev. and Mrs. Robert Patterson left November 12 for Hong Kong for their fourth term of service. Their son, Donald, is studying in John Brown University; their two daughters, Iris and Patricia, plan to enter Canadian Bible College next fall.

On Furlough

Miss Colleen Johns arrived October 31 from Gabon on emergency furlough because of her health. This was her first term.

Miss Mary G. Forbes arrived November 5 from Viet Nam. She has completed her first term.

Miss Prudence E. Gerber arrived from Guinea, West Africa, November 14, having completed her fourth term.

With the Lord

Miss Marilyn R. Pippert, twenty-three, the daughter of Rev. and Mrs. L. W. Pippert, died November 6 in Presbyterian Hospital in New York, where she had been under care for several weeks due to the complications of a heart ailment.

Funeral services were held in Simp-

son Memorial Church in Nyack on November 8, and in Calvary Alliance Church in Mason City, Ia., on November 11. Rev. B. S. King, Rev. C. J. Mason and Rev. Clarence Drake took part in the Nyack service. Rev. C. D. Tieszen and Rev. Carl Volstad conducted the service in Mason City.

Friends in the Northwestern District recall that fervent prayer was offered for Marilyn on several occasions during her early childhood years. She was a bright personality and a blessing to family and friends throughout the years of her life, in which she was able to complete her education, including work at Bethel College in St. Paul.

She is survived by her parents and one sister, Mrs. Bruce Moler, of Nyack. Mr. Pippert is Home Secretary of The Christian and Missionary Alliance.

The New Generation

To *Rev. and Mrs. Raymond P. Woerner*, on furlough from Chile, a daughter, Deborah Susan, on October 28.

To *Rev. and Mrs. R. L. Davis*, Viet Nam, a son, Jonathan Lee, on October 28.

Pennsylvania Church Dedicates Sunday School Section

The Christian and Missionary Alliance congregation of Nanty Glo, Pa., recently dedicated its renovated Sunday school rooms and held open house to show the \$10,000, eight-room project to the public.

Nanty Glo is a coal mining town of 5,000 persons just east of Pittsburgh. Beginning in January, 1961, "the mines were down" for four months. It was during this time the work was begun and finished. The pastor, Rev. George R. Richter, said, "Fifteen men a day donated time to the work. Material cost us \$3,500, and labor would have cost about \$6,500. But the cost of labor was not actually billed against us."

Rev. Harold J. Sutton, superintendent of the Western Pennsylvania District, preached the dedication sermon in the morning worship service.

New England District Parsonage Dedicated

Rev. Richard W. Bailey, superintendent of the New England District, sang the invocation recently when the new two-story, four-bedroom superintendent's parsonage was dedicated in South Easton, Mass. Mr. Bailey, a bass soloist, sang "Bless This House" as a special feature of the dedicatory service.

Rev. L. W. Pippert, Home Secretary, was present for the occasion to speak briefly and offer the dedicatory prayer. In addition to living quarters, the parsonage houses two district offices.

Record Sunday School Convention

The Eastern District held a record-breaking Sunday school convention in early October in the Harris Street EUB Church of Harrisburg, Pa. Registrations ran to 325, with a total of nearly 400 persons present.

More Water in the Soup?

In sending her renewal to THE ALLIANCE WITNESS one lady wrote, "Indeed—even if I must put more water in the soup!" We hope that wasn't necessary, but we are sure the food for your soul received through the WITNESS would compensate for a diet straitened by the subscription price: just \$2.00 in Canada and the United States. Send your renewal today!



Key speaker for the convention was Dr. Harold E. Garner, professor at Moody Bible Institute. Mrs. Mavis Weidman, National Sunday School Secretary, and Rev. Don Moreland, National Youth Secretary, also spoke. On the opening evening Rev. Richard Hoeltzel, pastor of the Methodist Church of West Grove, Pa., gave a demonstration of audio-visual aids.

Pastoral Changes

TRANSFERS

Rev. A. J. Borchardt, Streeter, N. Dak.

Rev. Paul Bubna, from Boone, Ia., to Northbrook, Minneapolis, Minn.

Rev. E. R. Burnette, Evangelist, South Pacific District.

Rev. W. T. Childs, Jr., from Taft, Fla., to Assistant Pastor, Orlando, Fla.

Rev. J. E. Craven, from Charlottesville, Va., to Durham, N. C.

Rev. I. J. Discher, from Waterloo, Ia., to Brunswick, Nebr.

Robert Ellis, Geneva, N. Y.

Rev. P. W. Edwardson, Honolulu, Hawaii.

Rev. Jakob Lingjerde, from Bangor, Me., to Foxboro, Mass.

Rev. Warren MacEachern, from Bloomsburg, Pa., to Paintersville, Pa.

Rev. Norman Morris, from Marwayne, Alta., on leave of absence.

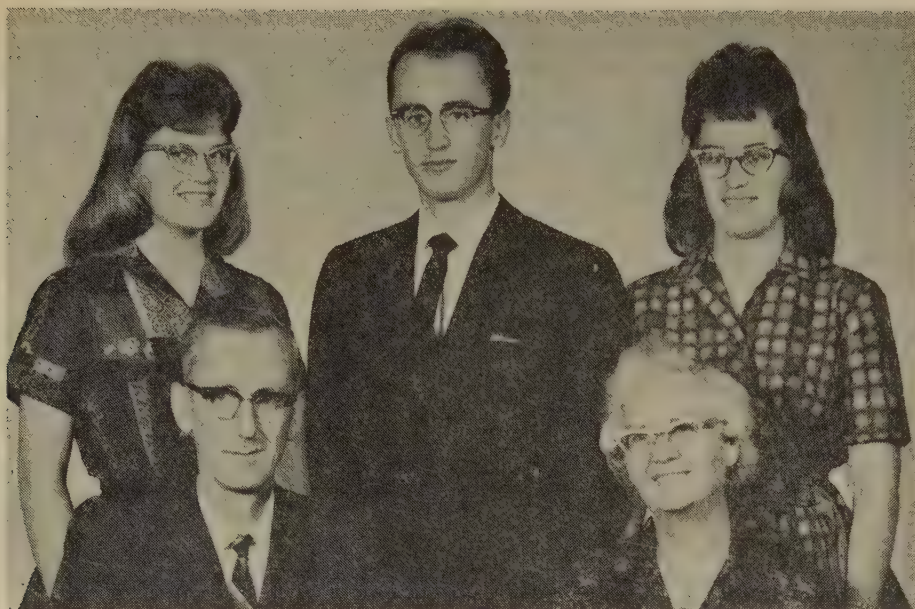
Rev. M. H. Olson, from Blairsburg, Ia., to Cedar Rapids, Ia.

W. A. Paul, Jr., Assistant Pastor, Jefferson Park, Chicago, Ill.

Rev. Dwight G. Anderson, from Seekonk, Mass., to Norwich, Conn.

*Mr. and Mrs. W. K. Kuhns, Jr., and child
Indonesia*





Rev. and Mrs. Robert Patterson and family, Hong Kong

Rev. R. J. Reid, from Hawarden, Sask., to North Battleford, Sask.

Rev. J. M. Schroeder, from Manville, Alta., to Kelowna, B. C.

Rev. R. G. Simpson, from Moose Jaw, Sask., to Evangelist.

Rev. H. L. Weaver, Fort William, Ont.

Franklin West, from Fullerton, Calif., to Cutler, Calif.

Rev. J. D. White, from Assistant Pastor, Bessemer, Ala., to Interim Pastor, 10th Ave., Birmingham, Ala.

Rev. C. G. Hixenbaugh, from East Rochester, N. Y., to Pitman, N. J.

Rev. C. P. Wilson, from Cortland, N. Y., to Yorktown Heights, N. Y.

Franklin Edinger, from Carmel, N. Y., to Commack, N. Y.

NEW WORKERS

William Arnold, Mount Kisco, N. Y.

Rev. C. L. Barker, Evangelist, Western Pennsylvania District.

Ray Brumbaugh, Evangelist, South-eastern District.

Kenneth Cooke, Hawarden and Coronach, Sask.

James A. Davey, Assistant Pastor, Mansfield, Ohio.

Rev. Eugene Donovan, non-Alliance assignment, Swanton, Ohio.

Jacob Dyck, Arcola, Sask.

Peter Dyck, Winnipeg, Man.

Rev. M. E. Edlund, non-Alliance assignment, Muskegon, Mich.

Rev. William Gaube, San Lorenzo, Calif.

Warren R. Graham, Everett, Wash.

Rev. DeLos Holmes, Christian Publications, Inc., Harrisburg, Pa.

Lester Johnson, King Lake Valley, Nebr.

Rev. E. G. C. Lewis, Tucson, Ariz.

C. L. McGarvey, East Brunswick, N. J.

Jack Moore, Toccoa, Ga.

Gerald Robertson, Bakersfield, Calif.

F. M. Robinson, Uvalde, Tex.

Arthur Schroeder, Fort St. John, B. C.
J. C. Smith, Assistant Pastor, Charlottesville, Va.

Austin Sullivan, Duryea, Pa.

Cass Vincent, Tiller, Ore.

W. T. Weston, non-Alliance assignment, St. Louis, Mo.

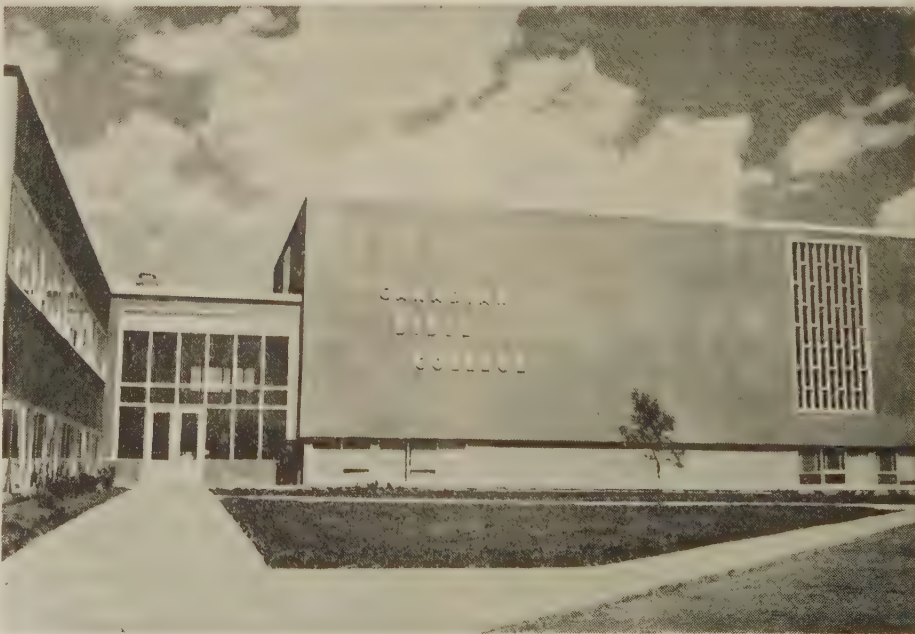
T. L. Zabel, Assistant Pastor, San Diego, Calif.

CBC Accredited

Canadian Bible College was accredited by the Accrediting Association of Bible Colleges at its meeting in Chicago on October 25. CBC, the Alliance Bible college located in Regina, Sask., was the only school to receive accreditation at this session of the association, and it brings to three the number of Canadian schools so accredited.

The completion of a \$400,000 build-

Canadian Bible College, Regina, Sask.



Indian Missionaries Needed

The South Pacific District is in need of a dedicated couple to assist in the Navajo Mountain Mission. There is also need for a registered nurse. All should be prepared for mission field life.

Please write to Rev. W. VanClief Yaggy, 371 Mission Road, Glendale 5, Calif., for further information.



ing program coincided with the conclusion of the college's twentieth year. The final stage of the program included the decorating of the chapel and the mounting of the name of the college on the wall near the main entrance (see photo).

Rev. Alvin Martin, president, reports that 424 students have been graduated during the twenty years of the college's history, with 25 per cent serving on the foreign mission field.

Dr. G. A. Aitcheson Improving

Dr. George A. Aitcheson, of Warren, Ohio, would like his friends to know that he is now recovering from major surgery as a result of "the eventration of the left leaf of the diaphragm." It will be some time yet before he regains full strength and vigor, but he is grateful to the Lord for His blessing, and to his friends for their prayers.

Convention Promoted in City-wide Parade

Sale days and missions were effectively combined recently by Rev. Ralph E. Lithgow, pastor in DuBois, Pa. Watching a parade of floats last year on the eve of his city's annual fall sale days, Mr. Lithgow decided to take advantage of the occasion which took place the night before the opening of his missionary convention.

(Continued on page 19)

Sunday

1 CORINTHIANS 10:23-33 (verse 31b).
Oh, what a difference it would make if the cross of Calvary dominated all our business dealings, all our social amusements, all our pleasures and all our plans! Avarice would not dare claim its graft. Pleasure would blush in its mad revel before that vision of Him who came not to seek enjoyment or gain, but rather to lay down His rights and give up His very life, not only as an example of righteousness but as a sacrifice of love.—A. B. SIMPSON.

Monday

1 PETER 3:1-12 (verses 3, 4).
The wearing of apparel is a mark of our fall and shame. If such, then, be the causes for our wearing of apparel, how unseemly must it be for persons to plume themselves upon the goodliness of their attire. It is as if a thief, with the mark of the hangman's iron on him, should be showing to everyone his mark, "See, I am a thief!" How hateful the love of dress must be in the sight of God, for it argues forgetfulness of the design for the giving of apparel.—SELECTED.

Tuesday

PSALM 119:129-136 (verse 130).
"Bother the sunshine! What a lot of dust it does make," exclaimed a young servant girl as she drew up the blind one bright morning. We smile at her mistake, and yet do we not sometimes deceive ourselves into thinking that we are safer and more comfortable in the dark? Ah! there is no true soul-rest till we have learned to pray, "Search me, O God, and know my heart." . . . If He raises the dust, it is that His temple may be cleansed and made "meet for the master's use."—L. A. BARTER SNOW.

Wednesday

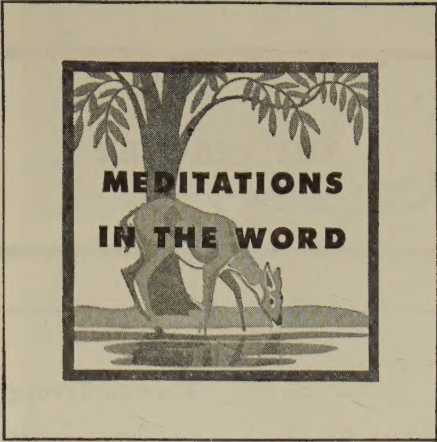
PSALM 119:49-56 (verse 54).
*Up in a wild, where few men come to look,
There lives and sings a lonely little brook—
Liveth and singeth in the dreary pines,
Yet creepeth on to where the daylight
shines.*

*Ah, lonely brook! Creep onward through
the pines;
Press through the gloom to where the day-
light shines!*

*For somewhere, underneath the eternal
sky,
Thou, too, shalt find the rivers by and by.*
—SUNDAY MAGAZINE.

Thursday

ROMANS 12:1-15 (verse 1).
A lady was once in great difficulties about certain things which she felt eager to keep under her own control. Her friend, wishful to help her into the better life of consecration, placed before her a blank sheet of paper and pressed her to write her name at the bottom, and then to lay it before God in prayer. She did so, and at once entered this blessed life. Are you willing to do this?—F. B. MEYER.



Edited by EDITH M. BEYERLE

Friday

1 CHRONICLES 14:8-17 (verse 14).
David took nothing for granted. The fact that God had won for him the previous victory over the Philistines was no guarantee, he knew, that there would necessarily be repetitious results. David, therefore, inquires of the Lord as to His purposes in this instance. The wise servant of God never takes Him for granted. For each new step of the way, each decision to be made, each battle to be fought, he must seek the face of the Lord.—PAMELL.

Saturday

PSALM 25:1-10 (verse 9).
Our Heavenly Father deals with His children one by one. One by one we must submit ourselves unto Him, that He may teach us to understand and love His perfect will and way; and that we must heartily forsake our own evil thoughts and ways and walk diligently after the Spirit, who will exercise in us His marvelous power, causing us to choose with rejoicing to do not our own will but the divine will as it is made known unto us.—HARRIETTE S. BAINBRIDGE.

Sunday

MATTHEW 8:5-17 (verse 17).
When we fail to claim our physical redemption through Christ's atonement, we dishonor His cross to that extent. And when we take our full redemption for soul and body in His name and through the purchase of His blood, we honor the Son of God and exalt the glory of the cross before both earth and heaven. And by that precious blood and that mighty cross He has purchased for us all our redemption rights and all our inheritance of spiritual blessing.—A. B. SIMPSON.

Monday

GALATIANS 5:14-26 (verse 22).
Joy in God is the fruit of the Spirit, wrought in us more deeply and effectually as we wait upon Him in the secret chambers, where we have an experimental acquaintance and fellowship with God Himself. The habit of closet communion is the result of conviction as expressed by David: "One thing have I desired of the Lord, that will I seek after." . . . We

seek the object of our desire, then rest in His presence and behold His beauty. Then it is easy to pray—"to enquire in his temple."—FREDERICK H. SENFT.

Tuesday

PSALM 91 (verse 1).
Go wheresoever you will, if your Lord go with you, ye are at home; and your lodging is ever taken before night, so long as He who is Israel's dwelling place is your home. . . . In your house there are fair ease-rooms and pleasant lights, if ye can in faith lean down your head upon the breast of Jesus Christ: . . . Jesus, Jesus, be your shadow and your covering. It is a sweet soul sleep to lie in the arms of Christ; for His breath is very sweet.—SAMUEL RUTHERFORD.

Wednesday

3 JOHN (verse 2a).
*With ceaseless sun we would weary grow,
And long for the shades of night;
'Tis the dark hours help us the joy to
know—
The glory of morning light.*

*If not always sunshine, what then is best?
A blending of light and shade?
Of learning in shadows in God to rest
Untroubled and unafraid?*
—J. DANSON SMITH.

Thursday

EXODUS 14:13-20 (verse 20).
Not only does Christ put Himself between us and our sins; He puts Himself between us and danger. The Lord God is our shield. Many of our dangers come upon us from behind. They are stealthy, insidious, assaulting us when we are unaware of their nearness. The tempter is cunning and shrewd. He does not meet us full-front. It is a comfort to know that Christ comes behind us when it is there we need the protection.—J. R. MILLER.

Friday

DANIEL 9:3-14 (verse 13b).
Unrepented-of iniquities, together with the absence of an earnest seeking of God's face in prayer (cf. margin), account often for the lack of understanding of God's truth. John 16:13 tells us that the Holy Spirit will reveal truth to the believer, but the Holy Spirit, grieved by sin, will cease to fulfill His mission until repentance is evidenced. Jesus said, "If any man will do his will, he shall know of the doctrine." Self-will, the sin of first magnitude, will close the door to illumination. God hears the prayer of the penitent heart.—PAMELL.

Saturday

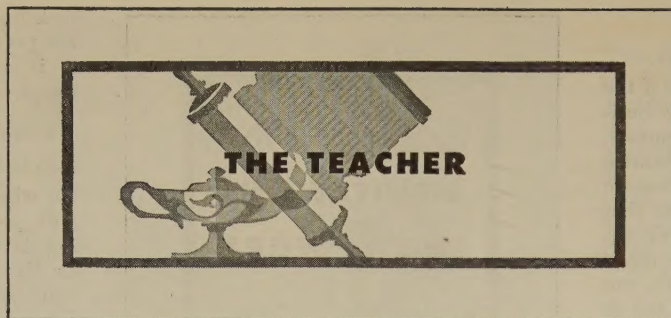
ROMANS 2:1-16 (verse 15).
A guilty conscience is more terrified by imaginary dangers than a pure conscience is by real ones. Such a conscience is the devil's anvil on which he fabricates all those swords and spears with which the guilty sinner pierces himself. Guilt is to danger what fire is to gunpowder: a man need not fear to walk among barrels of powder if he has no fire about him.—SELECTED.

December 3, 1961

LESSON TEXT—
Acts 4:13-21

GOLDEN TEXT—
Acts 4:20

DEVOTIONAL READING—
Acts 1:6-11



By Harold J. Sutton

December 10, 1961

LESSON TEXT—
2 Timothy 3:10-4:5

GOLDEN TEXT—
Psalm 119:11

DEVOTIONAL READING—
Psalm 119:105-112

Growth Through Witnessing

"While Christ lived (during His earthly sojourn), the Pharisees were the soul of opposition . . . after the resurrection, the Sadducees headed the persecution. . . . It was the resurrection that made the difference . . . an incidental testimony that Christ's resurrection was proclaimed from the first" (*Alexander Maclaren*).

I. THE DILEMMA (Acts 4:1-4).

The "priests" (religious), the "Sadducees" (political) and the "captain of the temple" (civil) began to take notice of these post-Pentecostal events. (1) *Discovery*. "As they spake" the above-mentioned groups "came upon them." Why so many concerned parties at the same place at the same time? (2) *Distress*. "Being grieved." This was because the apostles dared to instruct the people and because they preached Jesus and the resurrection. Both method and message were offensive. (3) *Detention*. "They . . . put them in hold." Apostolic liberty was curtailed and moral impotence was cloaked by physical restraint. (4) *Defection*. "Many . . . believed; . . . about five thousand." Eight thousand converts in a week would compel attention in any city. And every gain for the cause was a loss for the hierarchy.

II. THE DECISION (Acts 4:5-7).

The Sanhedrin was in full session. (1) *Derision*. "By what name?"—what kind of power: divine or magical? Reasoned the council: To avoid the name of Jesus would be to lose face; to concede the name would make possible the charge of blasphemy. (2) *Demand*. The command of verse 18 was delayed by Peter's sermon. But this was only a matter of timing.

III. THE DECLARATION (Acts 4:8-12).

(1) *The name*. "Jesus Christ . . . ye crucified . . . God raised." You ask for a name? The name is Jesus Christ—a name you are long to remember. (2) *The power*. You ask, "By what power?" I answer, "By Him—Jesus Christ. We were simply the nearest and most convenient channels for the release of His power. He did it, not we." The fullness of chapter two made possible the fearlessness of chapter three and the fidelity of chapter four. The presence of the Spirit in chapter two was necessary to the release of the power in chapter three. (3) *The implications*: This same Jesus Christ has entered another arena. This arena is moral. All men are lost; all may be saved. The same "name" and "power" that made whole the body waits to do the same for the soul.

IV. THE DEMONSTRATION (Acts 4:13, 14).

The apostles waited with seeming indifference. First, there was a demonstration of (a) a transforming dynamic. The unction of unembarrassed speech opened the lips of the apostles to declare the wonderful works of God and they spake with fearless freedom. Clarity and certainty marked their utterances as God-inspired. It was perceived that these "had been with Jesus." Be it said that Spirit-filled men always create that impression. (b) A miraculous deed. "The man which was healed standing with them." His presence adorned the miracle with a speech too eloquent for words. The record attributes to him neither words nor actions. Nothing serves better amid opposition than having some fruits of one's labor.

Growth Through Bible Study

Our lesson has to do with our relation to Scripture.

I. THE OPERATIONS OF THE SPIRIT (2 Tim. 3:10-12).

(1) *The rule*. Verses 10 and 11 sketch the high lights, and the total character of Paul is seen. Is it the mind? "Doctrine" and "faith" are here. Is it emotions? "Longsuffering" and "patience" are indicated. Is it the will? "Purpose" and endurance play their part. Do attitudes count? "Manner of life" is present. Nothing is omitted. (2) *The relief*. "Persecutions, afflictions" were the order of Paul's day. "But out of them all the Lord delivered me." Catch the lilt? *Out of them all the Lord delivered me!* (3) *The requirement*. "Godlikeness in Christ Jesus" and "persecution" go together (v. 12). Evil cannot stand goodness. The personality saturated with godliness in Christ Jesus is always the devil's target. But if we truly live "in Christ Jesus" we have nothing to fear.

II. THE OBJECTIVES OF THE SCRIPTURES (2 Tim. 3:14-17).

(1) *Redemption*. "Wise unto salvation" is the Pauline way of saying it. The moral connotation involves the volitional consent and coöperation of personality. This is revealed by the conditional clause, "through faith . . . in Christ Jesus." (2) *Regulation*. Scripture, "by inspiration of God," is profitable for "reproof," for the sinner; "correction," for the erring; "instruction in righteousness," for those living up to their light. (3) *Resources*. Thus is furnished all that is necessary for "the man of God" to "rightly divide" the Word of God and to give to every man his "meat in due season." "Rightly divide" means to hold a straight course. This will reveal a workman "approved unto God" and will bring no cause for shame at the last.

"Thoroughly furnished" is a maritime expression. In the early days of the sailing vessel, when captain and crew had anticipated every condition and emergency likely to arise in the course of the coming voyage, the vessel was said to be "thoroughly furnished" and ready to sail. God has anticipated the worker's every need and has supplied it.

III. THE OBLIGATIONS OF THE SERVANT (2 Tim. 4:1-5).

Paul continued his charge to Timothy and the "word" is still in the foreground. (1) *The reminder* (v. 1). Since the resources are adequate (3:16, 17), the recipient is answerable. The charge is based on (a) the witnesses: "God, and the Lord Jesus Christ"; (b) the work: our judgment at His appearing and kingdom. How solemn the assay and how searching the assize. (2) *The responsibility* (vv. 2, 5). "Preach . . . be instant . . . reprove, rebuke, exhort" (compare these latter three with "reproof . . . correction . . . instruction" in 3:16) "watch . . . endure . . . do . . . make" (v. 5). Mark the spirit in which this is to be done. It is "with all longsuffering and doctrine" (v. 2). The former refers to spiritual; the latter relates to content. It is "speaking the truth in love." "Doctrine" is the what; "longsuffering" is the how. Both are important. (3) *The reason*. It is failure to "endure sound doctrine" with resulting loss. Observe the blamable moral choices here: "They will not endure . . . ; their own lusts . . . they heap to themselves . . . ; turn away . . . from the truth." The servant's reminder is clear, his responsibility is plain and the reason is obvious. May we too be crowned at the last (v. 8).

THE ALLIANCE FAMILY

(Continued from page 16)

The fall sale period is known as "Gateway Days," so named because DuBois is the gateway to Pennsylvania's gamelands. Adapting the theme, Mr. Lithgow and his church began work on a float themed "Gateway to World Missions" and entered it in the parade on October 14. The missionary convention was scheduled for October 15 through 22.

The float, purple and white, carried its own gateway, under which there was a revolving globe with the words, "Till the whole world knows." Aboard were children dressed in costumes from Alliance mission fields, and flanking it were teen-agers on foot, also in costume, handing out flyers advertising the convention. Mr. Lithgow reported the project a success, resulting in a great deal of good publicity for the whole church.

Canadian Church Burns Mortgage

On Sunday, October 15, the members of the Park Street Alliance Church in Peterborough, Ont., celebrated their twelfth anniversary in their present building by burning the mortgage.

In the morning service Mr. W. F. Welsh gave a history of the church and Mrs. Fred Kiff, a member of the Alliance in Peterborough for sixty-three years, burned the mortgage. Rev. William J. Newell, district superintendent, led in a prayer of thanksgiving and praise to God.

Missionary Treasury

October 1961

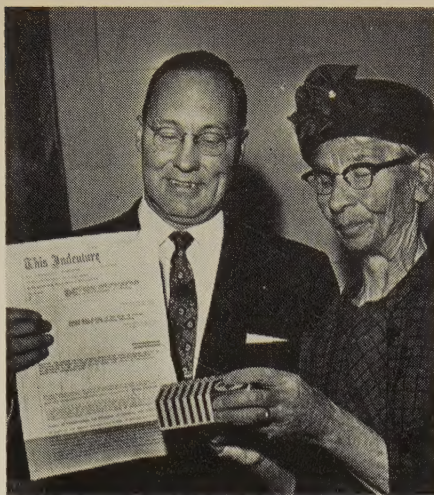
General Fund \$314,820.08
Missionary Specials 40,196.46

At the end of October the income, as reported above, though 2.3 per cent above that which we received a year ago, was much lower than what was budgeted. Although our expenses are slightly less than what was budgeted, the accumulated cash deficit for this year totals \$189,000. Our continued advance with the gospel in 1962 is certainly dependent upon clearing off this deficit before the close of the year. Let us trust the Lord that every need will be met.

Gifts for the month of October were covered by our receipt Nos. 51055-52505 and 4061-4172. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Rev. John B. Thomson, pastor, and Mrs. Fred Kiff, oldest member, burned mortgage of Peterborough Alliance church.

Mr. Newell brought the message in the morning and Dr. Nelles Silverthorne, from the Hospital for Sick Children, Toronto, spoke in the evening. Rev. John B. Thomson, the pastor, has ministered in Peterborough since July, 1959.

Buffalo Church Purchases Parsonage

The Kensington Alliance Church, Buffalo, N. Y., has purchased a new parsonage. The seven-room brick house is located at 45 Treehaven Rd., Buffalo 15, in a fine residential area. The home is valued at \$30,000. The congregation also anticipates the building of a Sunday school unit in 1962.

Southeastern District Conference

Under the chairmanship of the superintendent, Dr. Richard H. Harvey, the workers of the Southeastern District met in Lake Swan, Fla., recently to discuss business ranging from health insurance to the appointment of a full-time district youth secretary.

In his report to the gathering, Dr. Harvey pointed out that during the year twenty-four new workers had entered the district, eight new churches had been opened and ten buildings had been dedicated. In an earlier statement to another committee Dr. Harvey said that the eight new churches in 1960 represented 66% per cent "of all the new churches begun by the Society in the United States" during 1960. Looking forward to the Society's 75th anniversary year, Dr. Harvey said, "The definite goal of the Southeastern District for the diamond jubilee is fifteen new churches."

Because of the growing youth work the executive committee requested the conference to consider a full-time youth secretary, and the district pastors themselves pledged sufficient funds to support a full-time Sunday school and youth worker. The appointment will be made later.

Also reported to the conference: the summer convention at Toccoa Falls was

crowded out; Advance Enterprises, offering help to churches in financing, promoting and building, has been engaged on a district-wide basis; total VBS enrollment for the previous summer was 5,644 at a total cost of \$4,891, or an average of \$101.90 per school of the forty-eight reporting.



Supplies for Leprosarium

The Leprosarium of Banmethuot, Viet Nam, requests that all scrapbooks, used greeting cards and other printed matter be sent directly to Viet Nam rather than to the forwarding address in Lancaster, Pa. The reason for this is that no printed matter can be included in the bundles or drums containing bandages, used clothing, etc.

Also, used medicine bottles (small, pint and quart size) should be sent direct to Viet Nam, well packed to prevent breakage.

A list of the supplies authorized to be sent through the Neighborhood Church in Lancaster and the Mennonite Central Committee, together with instructions, may be secured from the Foreign Department, 260 West 44th St., New York 36, N. Y.

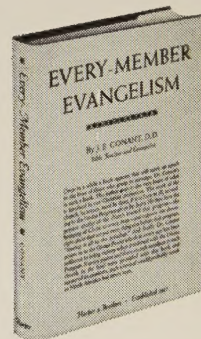
Please send all printed matter, as stated above, to the Leprosarium, Banmethuot, Viet Nam.

Places the responsibility for Evangelism altogether where the New Testament places it—on every individual Christian.

Part One
The
Divine Program

Part Two
The
Divine Purpose

Part Three
The
Divine Power



\$2.50

A loving passion for Christ inevitably eventuates in a living passion for men. The author will point out the fact that it is not the task of the minister alone to do the soul winning work of the Christian body.

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Colombia missionaries in conference

A Year of "Firsts" in Colombia

THROUGHOUT the entire Alliance field in Colombia the past year has been marked with blessing. Each report to the annual field conference was an added variation of the theme "Thou crownest the year with thy goodness; and thy paths drop fatness."

- Particularly was this true in the Santander area. Here seven laymen compose a committee of the conference. Their work is a great stimulus. They visit country outstations and conduct classes for new believers . . . counsel with local churches and help them solve their problems. . . . Tithing is on the increase as a result of their ministry, and they have secured the cooperation of the churches in supporting Bible school students who work among them during vacations. . . . This area also held its first district-wide youth conference. Delegates were guests of the all-Negro congregation in San Antonio.
- A laymen's training program attended by twenty-seven men had these results: Three trainees worked together to open a new place for services. . . . One man won his brother and the two helped a student from the Central Bible Institute to open three new preaching points. . . . An Indian pastor, seeing the value of this training, conducted a similar school for Paez Indians.
- A new start has been made in two frontier towns bordering the Amazon jungle. Thousands of settlers are migrating to this region.
- Missionaries who were evicted by the mayor and the parish priest when re-establishing the work in Puerto Leguízamo received swift assurance from the government in Bogotá that their right to preach there would be respected.
- Five other new churches have been started, including one in Bogotá, where a missionary couple is now stationed.

With reinforced missionary staff the field looks forward to a year of accomplishment. All the workers praise God for the change of attitude that has come in Colombia and request prayer for an abundant harvest.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada